593 marrying off a daughter by force. Only the Russian law takes her into its protection.

[888] The support of old parents is the duty of the children. In cases of complaint the bii judges it in this manner. A father with no property can move in with a married daughter only with the consent of his son-in-law. (4)

4. E. A. Aleksandrov, Kazalinsk uyezd.

853 608 /36/ A woman whose own milk is not adequate gives her child the milk of a cow, or-with the permission of her husband, hires a wet nurse (eneke), who is called by the child "sheshe", like the real mother.

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884 Majority is considered to have been reached at the age of 15, or according to other reports, at 12 (Perovsk uyezd). From this time on the young man goes away, hires himself out and does his work alone, without permission. According to Abdrakhman of the Auliye-Ata uyezd, they are called minors (yas, sagyr - young, not of age) until the age of 13, and from 15 or 16 they are of age. A youth of 14 years can be considered of age or not of age, depending on his mind. In general, if a boy declares that as a minor he cannot answer before the court, or if he declares that in spite of his youth he is capable of carrying out an affair, the court will not find an obstacle to fulfilling his wish, without regard to his exact age. Among the Kirgiz, as Kurpetai Dauletkulov reports, majority begins from the age of 13. According to the report of the chief of the Chimkent uyezd, N. E. Blagovidov, boys are counted as of age at 12, and girls at 9. However girls are not permitted to give testimony as witnesses in court. According to bii Khamahammed, if a girl was spoken for (bata okugan) at the age of 4-8, then the betrothal is equal to marriage (bataning uzi bular iken) and she cannot refuse if the groom does not permit her to (chigalmaidy eri koymagansha). When the daughters of a rich man or of a butcher reach the age of 10, and the daughters of a poor man reach 15, then the customary law permits them to declare their unwillingness to marry the groom chosen by the father (tiymeymen dese adat kuteredi). This is explained by saying that the daughter of the rich man, who is fed and dressed better (achimi, yemi, kiymi taza), just as the daughter of the butcher who

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